

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXI

JACKSON, MISSISSIPPI, MAY 2, 1907.

NEW SERIES VOL. IX, NO. 18.

A good conscious title to heaven is worth more than a deed of gift to all the millions of earth. Lord we humbly thank thee for this blessed title.

If the human life could have the right kind of beginning and direction it would need very little of current correction, for as a matter of fact "as the twig is bent so is the tree inclined."

It is easy for those who have learned how to practice the grace of self-denial, to "love their enemies," to "do good to them that hate them," and to "pray for them that despitefully use and persecute them."

Success is a blessed tonic to the toiling worker, but even failure has its helpful uses to earnest and patient plodders, in that it toughens his moral muscle and sharpens his spiritual wit for another onset.

The latest sort of a Christian that we have heard of is the "wheel barrow" Christian. It is not that he has but one wheel in his head whence others are said to have many, but for the very significant reason that "he goes only when some one pushes him." And whoever has fallen over a wheel barrow in the back yard on a very dark night, knows what a villainous "stumbling block" such a Christian can be.

Shall it be said of all the saints who sleep so soundly in church during the morning service that they have "fallen asleep in the Lord"? Think of it will you! The Lord has pledged Himself to be present with His people even in their midst when they are "met together in His name," and there are some good people so oblivious of, or indifferent to, the Lord's presence that they can actually go to sleep and think it so small a matter as to joke about it.

The fact of the German kaiser's defying both the Russian bear and the British lion and at the same time and in the same way is a spectacle to startle the whole coterie of the civilized nations. He must have just awakened out of a disturbed slumber and from a gay flowery dream of universal peace when he, high-handedly builded a stirring financial stronghold for himself in the way of a solid bank in Persia, the very bone of contention of those greatest of European powers. And what is more, France is looking on. A daring spirit he.

It is said by a would-be philosopher that "the one he did not marry is usually a man's ideal woman." But in our opinion that man is a fool if he allows himself even to think and a knave pure and simple if he permits himself to utter such a thing. The right sort of a man will always try to think and never cease to act as if he thought his wife was the ideal woman in contradiction to all other women. That was Adam's policy as God taught him and that has been the policy of every true man that has been in the long procession of beneficents since.

That man has perpetrated a distinct and hurtful evil when he has dressed up the pernicious error of the "new theology" or "salvation by culture," so as to make it appear like Bible truth. There is such a thing as promoting culture. The growth of the Christian life already begun in regeneration and justification, which ought to be taught, for that is promotion of all that is good in the Christian; but salvation by culture and good works is of the devil and most soul-destructive.

The dispatches tell us that "the purchase of Catholic property in Havana and Santiago, Cuba for \$2,000,000 by the provisional government is now assured. The 'provisional government,' you know, is that now administered by the United States and we are questioning mightily whatever in the whole round world Uncle Sam wants with so much consecrated dirt and stone. Is it a trick of the old schemer at Rome to entangle the unsophisticated old uncle into a union of church and state?

The Home and Herald says "there is no healing in the religion you take as a dose." But is that quite a real truism? If a service or work is an unpleasant one because not according to your taste, inclination, convenience, or preference, and yet you take it up as a duty and faithfully and prayerfully perform it, why may it not secure the divine blessing and bear the good fruit of joy and gladness? Whatever is the injunction to practice self-denial for, if it be not to provide for just such cases?

Great Britain seems to be actuated by a better spirit than this great liberal republic of ours in the confidence and generous treatment accorded to former malecontents. Gen. Botha, the head of the South Africans in the late Boer war that cost so much in blood and treasure to bring to a close and subdue, is now the honored and trusted premier under the home government of the Transvaal, the heart of the rebellion. But Britain was always a great and generous country.

Some bumptious newspaper of the royalist ilk seeks to belittle the crown prince of Sweden by saying of him, a tall, handsome young fellow, that "he looks more like a civil engineer than a future king." Our opinion is if all of the "kings" in all of the earthly kingdoms would step down and out and let the pick of the civil engineers go up into their places the nations would not suffer loss from the change, if indeed they would not realize a happy gain by a large majority.

A thoughtful man who had been in one or two of the whirlwind revivals, as per the modern high pressure methods, was asked how he accounted for, or explained the religious phenomena? He promptly replied "only upon the principle of spontaneous combustion." From this we suppose we are to understand that first impressions—the first awakened interest in the sinner, is taken for the whole matter of conversion. If this is so do not wonder that there is so much chaff and so little wheat.

Many people nowadays take their religion very much as they have been taking their food from the canning factories, i. e., just swallowing it down without a sensible thought as to whence or what it is. For that reason there are many in the churches that are "sick and out of the way." R. J. Campbell of London tells an awful and soul-distressing truth when he says, "the new theology, of salvation by culture," is not a separate sect or fad, but a "tinctor throughout all of the denominations." But Christ and His righteousness only, can save.

The general government is making no little "to do" about "labeling whiskey" under the "pure food law" just as if whiskey was "food" of any kind. If "food" at all then it is only of that kind that rattle snakes may some times eat to produce the vicious venom that they send forth with their deadly bite. Why do they not label it "a deadly poison" at once and caution everybody against it and notify everybody that sells it that he is on the direct road to the pit of hell and the poor fool that drinks it that he is following close behind?

In a recent sermon on "The Gains and Losses of the New Theology," preached at Christ church, London, Rev. F. B. Meyer said: "(1) You gain a philosophy, but you lose the Christian religion; (2) you gain the universal Immanence of God, but you lose him as Father and Friend; (3) you gain new meanings for the old familiar terms, such as Trinity, Atonement, etc., but you lose the realities beneath those words which made them precious; (4) you gain the dilution of sin to selfishness, but you leave conscience unsatisfied; (5) you enter into communion with the fundamental Reality of your own being, but you lose all the potency and blessedness of prayer. Choose which! "What is the chaff to the wheat?"—Examiner.

It would seem from Mr. Gates' statement recently made public, that so far from being the manager of the Standard Oil Trust Co. that Mr. Rockefeller is not even one of the directory and therefore in no way personally responsible for the control of the great concern except as a "silent" member of the company. If the company has gone wrong then he may not be personally responsible and if his money is "tainted" he did not "taint" it, and any way it is quite as sound or even more so as that of Jay Gould that Miss Anna is dispensing so freely or that which is still in the strong grip of those closefisted millionaires who are said to be at the head of the conspiracy to malign and defame Mr. Rockefeller and depreciate and hinder his well-meant plans and purposes to improve the moral and social conditions of the people. The old story invented by that sage old slave-philosopher Easop seems to have very acute current value, as far down the track of time as the present day. The dog that lay upon the straw in the manger would not eat it himself nor allow the ox to eat it. Dogs? Yes, all sorts of dogs,

Sermon.

By W. E. Burr, published by request.

Subject: The World for Christ. Text May 28, 1907.

Foreign missions has been carried on by the Christians a little over a hundred years.

One hundred years ago what did our people know about the condition of the heathen? Nothing. But when men began to leave the homes of their childhood to give their lives to darkened lands, then did our people begin to understand that the command "Go" carries with it as much force as the invitation "come" and then were our eyes opened to the most beautiful part of the book of books.

One hundred years ago what did our fathers know about the world? They visited all the islands of the sea; they crossed Himalayas; they went into the wilds of India and Africa, they penetrated everywhere into the hitherto unknown regions and prepared the way for those who came after.

What Livingston has done for Africa thousands of others have done for all parts of the world.

The most important work done by the missionaries in the field of general literature.

They have translated the word of God into over three hundred languages and dialects and thereby added one more science to the world's knowledge.

The modern mission movements are giving to the world a noble manhood and womanhood.

Before the last century woman was butchered and defrauded by the jealousy of man.

But where the gospel of peace is preached the shackles of slavery are removed and men learn that she was not taken from his hand to be his superior, nor from his feet to be his inferior, but from his side to be his equal.

The women of our own beautiful land owe their social standing to the redeeming love of Christ. But oh think of the millions who know nothing of their own worth; society forbids their appearing in mixed audiences, in cultivating that most sacred gift which has been given to mankind "love," but rather she must be wedded to one of her father's choosing.

Oh, women of America, jewels of freedom's broad skies, how long will you sit in blissful repose and see your sisters under the Turkish banner driven into misery's cell and carried into a demon's eternal hell?

What has missions done? The progress in the last century. The heathen have given up their idolatrous worship and accepted Jesus Christ.

The work in China.

To this strange and over-peopled country missionaries have been going since 1807, for one hundred years; and since the opening of the ports to commerce and settlement in 1847, these missionaries have been attended by the people, not the country.

They were not sent there by representatives of western civilization but by Jesus Christ and they are fulfilling their mission truly. The work in China has been a long, hard, and uphill work, but notwithstanding

Christian, can you sit in silence While this cry fills all the air? Or content your soul with giving Merely what you well "can spare?"

While you dwell in peace and plenty, "Store and basket" running o'er, Will you cast to these poor pleaders Only crumbs from out your store?"

## A Wonderful Revival.

For several days God has been moving the town of Cleveland in a most wonderful way. The meeting began the first of April, and from the beginning God was felt in an unusual way.

The church building was packed from the start. Soon it was seen to be inadequate to accommodate the crowds who wanted the gospel.

We were asked by the public—lawyers, the business men, for the most part unsaved men—to go to the court house that all could hear; for crowds were turned away.

The business houses, the bank and meat market, every place closed without a committee asking them to, and attended the morning services. Last Sunday there was a service for men only in the Baptist church and one for women and children in the Methodist church.

The Baptist church was overflowed with men. They came for miles away. The crowd could not get in the church. When I finished my sermon to men I said, "now I am going to the Methodist church to preach to the ladies, and if you can get in you may go."

I saw something the like of which I have never had the privilege of seeing before: then men rushed out of the house in confusion and ran through the streets to get to the ladies' meeting. Many got in and sat on the steps of the pulpit and other places.

We left the church and went to the court house and the first service we had we turned people out. People are attending from many towns around and from all directions in the country. Fifty-five came from Shelby on one train.

Now as to some of the results: there has been a great deal of trouble in Cleveland for some years over a killing. Bro. Mitchell, the pastor of the Baptist church, has had his soul burdened for months on the account of these factions.

A few days after the work began the wife of the man who killed his neighbor, went to the widow of the slain man and fell into her arms and begged reconciliation. They made friends. A few nights later the slayer was converted and joined the church.

The consecrated little widow came and gave him the hand of fellowship. The man through his godly wife asked for a conference with this widow. He went to her home, and bowed before God, this brave man poured out his heart to this woman. He took up the baby of the man whom he had slain and said as he pressed it to his heart, "If I could only recall the past, you would have your father back and I'd be where he is."

Thank God for religion. Brethren, this is what we need to press and urge and insist upon and drive in at every point—friends meet for repentance. Now this fellow is a man.

Bro. Mitchell is a dear, noble man, has a most excellent family and is doing a noble work. He has had a hard time of it here yet the work goes on.

Yours in Him,  
Otto Bamber.

## An Answer.

In answer to Mr. Lewis' article on Pre-adamic race I say, the strongest argument I can see from the Bible for the ascertaining of the fact that a race of people did exist prior to the Adamic race is found in

## THE BAPTIST RECORD

Gen. 1:28 "And God blessed them and God said unto them, 'Be ye fruitful and multiply and replenish the earth.'"

Replenish means to "fill again," but

does not always mean "fill again" with the same thing. In this case I do not think it

means.

Science tells us that periods were of long duration and science and the Bible too tells us that the earth was filled with vegetation before any kind of animal life.

Science will show you animal life could not exist at that time, because of a lack of oxygen gas, which is so necessary to animal life especially man, and a superabundance of carbonic acid gas which contributes most to vegetable life and is so bad for animal life.

Now until the 4th day was any animal creation, and we notice too first comes such as live in water and above the earth where the offensive gas would be less, then comes beasts.

Now, we all know that beasts and birds thrive in places where man cannot live, in the latter part of this period comes the creation of man. Now, as the

Bible is a sacred history of the world, and there is no record of a pre-Adamic race, I conclude from this reasoning that there

was none; if so its existence could not possibly have had anything to do with the Adamic race. Because the plan of redemption is clearly taught to be intended for the fallen race which is the Adamic race, branching off from the Adamic race into a pre-Adamic race by marriage would have necessitated another plan of redemption. God alone can devise such a plan. He has not done it, hence again I conclude there has

been none but Adam's race. You call attention to the fact that up to the time of God's fixing a mark upon Cain that the names of only four people were recorded, viz: Adam, Eve, Cain and Abel. Will you

think for a second and see the folly of recording the name of every mortal, born and a history of every individual; had the

Bible been such a book would it have been read?

We must consider the time as near as we can. There was a period of something near 128 years between the death of Abel and the birth of Enoch. Births and deaths were of small consequence and consequently often omitted.

Adam lived 800 years. Gen. 5:4 "And begat sons and daughters."

It does not stand to reason that Adam was more prolific in old age than in youth. Abel had no descendants. Then Cain was afraid of Adam's descendants, and most probably Seth's as there is no record of Cain's death we may judge that he lived something like as long as Seth, who

lived 912 years, and whose death is recorded, because the line of patriarchs comes from Seth. Most likely Cain was afraid of his own descendants. I am sure he lived to see many of them old enough to do violence. My friend, the Bible does not say

"Cain went away into the land of Nod and there took unto himself a wife." Go read it again Gen. 4:16-17, Cain "Dwelt in the land of Nod," "and Cain knew his wife."

Any one who is familiar with the Bible usage of the word "knew" understands it does not mean to get acquainted with, but has reference to pro-creation of species, read Gen. 4:1, Judges 11:39, I. Sam. 1:19, Matt. 1:25. Then you say he married a relative, yes, certainly he married a relative. It was a necessity since a whole Adamic race was to come from one single pair.

But as the race increased it became unnecessary but as late as the time of Abraham it was admissible, he married a half sister.

The splendors of Egypt of old may excite your wonder more if you think of God being their teacher, they had no other. There were over 700 years between the flood and the birth of Moses. A land so small as Egypt could have been easily filled with many wonders to our minds in that time by a divine director, of its people.

One

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# The Baptist Record,

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## The Concordat.

Of course we deeply sympathize with the  
devout French Catholics in the severe trib-  
ulations suffered in the work of separating  
Church and State, but it is the sympathy  
we feel for the patient under the operation  
of the surgeon's knife; we regret that he  
must suffer, yet we know that it is necessary  
to remove the root of the disease in  
order to effect a permanent cure. No doubt  
the intelligent Catholic statesmen who have  
worked so faithfully and untiringly to accom-  
plish this great work, sincerely regret  
the necessity of it, but they are clear-sighted  
enough to see that the time has come, when  
the state must ent loose from the power  
of the Vatican, and the conscience and  
will of the people must be freed from  
superstition and priest-craft. In this strug-  
gle the Pope at Rome has been true to the  
past history of the Popes. He has urged  
his objections and has ordered the priests  
to reject the plans submitted, consequently  
the solution of the situation has been much  
interfered with and retarded.

To understand the present struggle be-  
tween the Catholic church and the govern-  
mental power in France, a brief history of  
the concordat which is simply an agreement  
between the Pope and a civil government,  
will be instructive and helpful in properly  
understanding the existing crisis.

In our last issue among editorial matter,  
though not written by the editor, occurred  
this paragraph: "We heard a man say the  
other day that 'Uncle Sam'—The U. S. A.  
was a bumptious old heathen,' that he not  
only defrauded us by putting 'rotten paste'  
and too little paste on his postage stamps,  
but sometimes had silly flippant discour-  
teous girls at the stamp windows to sell  
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ers on, about the post office act some times  
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## THE BAPTIST RECORD.

May 2, 1907.

Pope Martin V. and the representatives of  
France, England and Germany, in 1418.  
In 1447, took place the third concordat signed  
between Eugene IV. and the imperial  
electors of Germany. The concordats, in  
1448, between Nicholas V. and the imperial  
estates and that, 1516, between Leo X and  
Francis I of France are other famous con-  
cordats. Coming down to more modern  
times, let us note more in detail the con-  
cordat entered into between Pope Pius VII.  
and Napoleon, for it is this document  
which has furnished the battle field in the  
recent conflicts in France.

The agreement between the Pope and Na-  
poleon provided that the Catholic religion  
should be recognized as that of the ma-  
jority of the citizens of France, and that  
there should be a free exercise of Catholic  
worship. It was also agreed that the salary  
of the ministers should be paid from the  
public treasury, and that buildings formerly  
used for religious purposes should be do-  
nated to the church authorities. The Pope  
claims that this agreement was a "bilateral  
contract," and therefore could not be  
changed nor rescinded without the consent  
of both parties. The French Parliament  
holds that it can be abrogated at the op-  
tion of the government, in as much as the  
contract was nothing more than a conces-  
sion made to the church.

It was upon this interpretation of the  
agreement, that, in 1905, the Separation  
Act which annulled the concordat was  
passed. This act carried with it assur-  
ance that some provision would be made for  
the then existing episcopate and priesthood,  
but that "all bishops thereafter consecrat-  
ed, and all priests thereafter ordained,  
would have to rely for their support on  
voluntary contributions." By the new  
law all church property was declared the  
property of the State, but provision was  
made to transfer them at any time within  
a year, to any church organization which  
would comply with certain specifications  
expressed in the act. Of course the Pope  
declined to recognize any organization thus  
formed as a church, so at the end of the  
year in December, 1906, all churches were  
declared property of the government which  
proceeded to take the proper inventories of  
same.

In France there are about thirty-six mil-  
lion Catholics, so we see that this revolution  
has been brought about by the Catholics  
themselves. This change in the religious  
status of this people is unquestionably the  
greatest step forward since the days of the  
revolution, for it has wrested from the  
Pope the power of prohibiting the people  
the liberty of conscience and the freedom  
of worship, and it guarantees to all sects  
alike an equal standing before the law.  
Surely God does move in a mysterious way,  
and let us not only rejoice that these people  
have been liberated from the power of a  
foreign potentate, but let us also pray that  
they may be so enlightened that they may  
see the truth as it is in Christ Jesus.

In our last issue among editorial matter,  
though not written by the editor, occurred  
this paragraph: "We heard a man say the  
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ers on, about the post office act some times  
very much as if they owned the whole de-

partment, and that the rest of us were  
beggars."

Lest some one might get the impression  
that the above was meant for the post office  
at Jackson, we avail ourselves of this oppor-  
tunity to say that not one word of it ap-  
plies to the Jackson office. An experience  
of nine years justifies us in the statement  
that no more attentive and courteous force  
can be found anywhere than in this office.  
From the postmaster down to the least em-  
ployee they are all that could reasonably  
be expected. They are prompt and pains-  
taking in handling this publication.

## Question and Answer.

The Greenville Times wants to know why  
it is "if Greenwood, Yazoo City, Clarksdale  
and other towns in the delta are prospering,  
why not Greenville, the largest town in it?"

The answer is easy. Yazoo City, Clarks-  
dale and Greenwood have no saloons; Green-  
ville has a number of them and into them  
go the earnings of the masses who would  
invest them in homes and other necessities  
of life were it not for the saloons. It is  
a fact that the non-saloon towns of the State  
have advanced much more rapidly and  
have a much better moral atmosphere than  
the saloon places. This statement can  
not be successfully controverted, and  
Greenville's stagnation is no exception to  
other saloon towns.—Yazoo City Herald.

Apropos of the above answer, which is  
no doubt correct, we risk the judgment  
that Canton will take on new life in a  
very short while after the legalized saloon  
goes. We do not recall a single exception  
in our State to the rule that larger pros-  
perity follows in the wake of the Saloon.  
We expect to hear the piteous wail that  
Canton will go down now, as the saloons  
are gone. But the prophecy will not be  
fulfilled, unless Canton proves an exception  
to the rule. We rejoice with the friends  
of sobriety, and law and order, in our sister  
town. The battle was long and fierce,  
but the victory has come. The only dark  
spot on the map of Mississippi along the  
I. C. railroad has been wiped out. If Wash-  
ington county shall follow Madison's ex-  
ample the Greenville Times will have an  
answer to its question right at its doors.

The Northwest Mississippi Preachers' In-  
stitute held a two days' session, embracing  
the 23rd and 24th. For a beginning, the  
attendance was good and the interest fine.  
It was held with the Batesville church,  
where J. W. Lee is pastor. His people are  
greatly in love with him, and it seems that  
he has the situation well in hand. He is  
erecting in Batesville a nice home, and will  
move there as soon as the home shall be  
completed. The book of Galatians consti-  
tuted largely the subject-matter of the oc-  
casion. Some other matters were discussed,  
among them union meetings. These were  
discussed in a very thorough, but conserva-  
tive and Christly way. The treatment by  
the brethren of this important book of the  
New Testament was very satisfactory and  
helpful to all who attended. The territory  
covered by this Institute runs from Gre-  
nada up both roads to the State line, taking  
in, of course, all the country traversed by  
the roads. A committee was appointed to  
prepare a program and arrange place for a  
second meeting. It is their purpose to make  
this part of their work permanent. We  
were most pleasantly entertained by our  
old college mate Bro. P. B. Childress and his  
good wife and daughters. The oldest

May 2, 1907.

daughter, Miss Mary Helon, is teacher of  
English and History in the city school.  
Some of the best people in the land are at  
Batesville. They have not yet forgotten  
their old shepherd, Bro. Lomax.

## The Convention.

This office is in receipt of many inquiries  
concerning rates, routes, etc. We cannot  
answer each one by letter, and hence answer  
all so far as able in these columns. There  
will be no special coach, so far as we know.  
The round trip rate is one fare plus 25  
cents, which is from Jackson \$25.75. Tick-  
ets will be on sale May 13, 14, 15 and 16,  
good to June 2d, and, if desired, can be  
extended at Richmond. This rate, we are  
advised, applies on all the roads, and any  
one can start any time he wishes on and  
after May 13th. We presume most will  
leave Jackson on the afternoon or evening  
of May the 14th, arriving in Richmond  
early on the morning of the 16th. You will  
have to change cars at several places, on  
the way, unless you secure a through sleeper,  
which can be arranged with ticket agent  
at point of starting. Now, this is positively  
all we know of the particulars. If other  
questions arise, your agent can doubtless  
give you all desired information.

Pastor E. T. Mobberly has just closed a  
good meeting at Silver Creek. Four were  
received by baptism and one by letter, and  
a fine collection for Foreign Missions.

Bro. Wesson sent from the New Albany  
church last week for missions \$560.50. He  
also baptized about 20 converts last Lord's  
day.

The Water Valley church, under the  
leadership of pastor Derrick, has given \$600  
for Foreign Missions. All are happy.

Bro. B. G. Elliott, now of the Seminary  
has been called to Gunnison and will soon  
be on the field.

## Individual Evangelism.

Outline of Lecture by Rev. F. C. McConnell,  
D. D., of Missouri, before the Students  
and visitors at Norton Hall S. B. T. S.

For convenience of discussion our gen-  
eral subject of evangelism has been divided  
into the fundamentals of evangelism, pas-  
toral evangelism, individual evangelism,  
evangelism the Christian's business, and  
present day opportunities for evangelism.

But we may not draw hard and fast lines.  
Individual evangelism cannot be separated  
from the preaching of the gospel and the  
revival meeting. The proclamation of the  
gracious truths of the gospel from the pul-  
pit will remain the power of God unto  
salvation. The great revival will never  
cease its potency over the minds of men.  
The constant and regular preaching of the  
pastor and the revival in its season will  
awaken in the hearts of individuals earnest  
desire for the salvation of sinners, and the  
efforts of individual Christians will awaken  
new zeal in church life and bring on from  
time to time the revival. Thus will they  
coalesce and mutually support each other.

Conversion of the people from sinful life  
and their consecration to the service of  
God is the end before us all, and Baptists,  
of all others in the world, should keep to  
the main point. Accumulation of numbers  
in our churches means nothing to us, and  
yet the ardours of the evangelistic spirit  
tend always to accomplish the confession  
and are always in danger of neglect of the  
essential point. There is no evangelism in  
the true meaning of the word, whether in  
organized effort or individual service, with-  
out compassion for the lost. There must  
be the saved men whose saved soul, loving  
God and loving men, seeks their salvation.

The Baptist Record extends to Dr. J. H.  
Gambrell, editor of The Standard, congrat-  
ulations upon his convalescence from his  
serious attack of blood poisoning. If it  
proves to be a process of spiritual purify-

6

## THE BAPTIST RECORD.

have been, a new emphasis on the individual  
touch. Every redeemed child of God is a  
fisher of men, and more and more in the  
modern habits of our thought are the saved  
to be hand-picked fruit. Within the last  
thirty or forty years there has been a com-  
plete change in the modes of commercial  
life, and the methods of religious operation  
will necessarily take coloring. No longer  
does the merchant sit and wait for the cus-  
tomer to come for his goods, but goes and  
seeks the customer. "They that be wise  
shall shine as stars in the firmament" and  
will bring in tribute association, warmth of  
attachment, and every other natural advan-  
tage to bear in the accomplishment of the  
salvation of those whom they may reach,  
and more and more shall the measure of  
the individual powers be exerted to this  
accomplishment. Elihu and the Shunam-  
mite's son fairly illustrate the individual,  
heart-to-heart, hand-to-hand effort to save  
men from their sins, and save them to God  
in the new and blessed life of a resurrec-  
tion from death in trespasses and in sin.

H. C. Joyner.

**A Commendation.**  
I have just received a letter from Rev.  
E. T. Smith, pastor of University Place  
Baptist church, Indianapolis, Ind., saying  
that he expects to spend his vacation this  
summer in Mississippi, visiting his parents  
who live at Gloster. He expects to arrive  
about the 15th of July and remain during  
the month of August. He could be had for  
protracted meeting work for some of the  
time. He is one of our Mississippi College  
graduates and also took a course at the  
Seminary, Louisville, Ky., and like so many  
of our good preachers accepted work North.  
He is said to be a very fine preacher as his  
present position would indicate, and has  
good evangelistic gifts. If brethren would  
like to secure him for meetings if they will  
write me at Gloster I will arrange for them.

J. R. Johnston.

## New Roads, La.

God is marvelously blessing my work on  
this difficult field; collected about \$3,000,  
completed one church building, and the con-  
tractor says we can worship next time in  
our new church in the busy town of Mar-  
ginon, with the new church organ ready for  
first service, and have finished paying for  
our church lot at New Roads, cost \$400,  
and with \$200 already raised on building.  
We are looking hopefully forward to the  
no far distant day when the spire of a  
\$2,000 Baptist church will rear itself above  
the wicked and rapidly growing little city  
of New Roads. The Spirit is evident among  
His people in Louisiana, and under God  
they are bringing things to pass.

J. J. Justice.

**Ordination.**  
On April the 20th, 1907, by the request  
of the Mt. Moriah Baptist church, Bro. T.  
E. Summers, after a satisfactory examina-  
tion of his Christian experience, call to the  
ministry, and views of Bible doctrine, was  
ordained to the work of the Gospel min-  
istry. Sermon by the writer. Ordination  
prayer by W. T. Jordan, and charge, etc.,  
by Pastor G. W. Farmer. Bro. Summers is  
a Mississippi College boy, is full of indom-  
itable energies and we expect a good work  
of him. May the blessings of God rest  
upon him.

R. J. Boone,

Secy. of Presbytery.

## THE BAPTIST RECORD.

## The Presence of Jesus.

"But they, supposing Him to have been in the company, went a day's journey." Luke 2:44.

The "big meeting" was all over now, the people were returning to their homes. Mary and Joseph had spent their last night in Jerusalem, and early in the morning they had started back to Nazareth.

Methinks sometimes that I can hear them singing as the great crowd of pilgrims slowly wend their way homeward—singing the old songs of the feast—telling of incidents of the meeting, and everybody joining in the pleasure of the day.

It was in the month of April; the flowers were blooming in the valleys and on the hills; birds were warbling blithely amid the rich foliage of the trees; the kine were lazily sleeping by the rippling brook; everything was joyous, happy and free.

After awhile the travelers toward Nazareth find their shadows longer grown, and turning to look at the sun, they find that it is fastly sinking behind those Judean hills; preparations are now being made for the camping for the night. But alas, when the evening meal has been prepared, there is found to be a vacant seat around the table—a vacant chair—a voice they loved so well, is no longer heard.

What's the matter Mary? For whom are you looking? For my child, we hear her say. That's the reason for those tears that we see as they trickle down her cheeks—she has lost her dear child, Jesus.

Every mother knows what that means. Ah, yes, all the live long day the children are playing around the house and in the yard—but when supper time comes and we find a vacant chair, then it is that we will miss them. So with Mary the mother of our Lord—she has been busy with other matters all day—supposing him to have been in the company—but we find that "darkness" comes on and she then searches to make sure that He was there.

Christians, won't you get a lesson here? Sometimes we leave a great spiritual feast—we have had a good time—God has blessed us and we move along with the drift of the crowd—little thinking but that "Jesus is in the company" until the darkness comes upon us. When we see that the sun of our pleasure is fastly sinking behind the western horizon—sadness in our homes; affliction comes and lays his hand so heavily upon some of our own dear family—and possibly the grim monster, Death comes and rolls us of our dearest and best—then we find so often that in reality that we have been only supposing that Jesus was in the company. While we may travel one day's journey before we realize this—yet it often requires three day's journey to find the lost Saviour.

Come now, let's make sure that Jesus is with us when we leave Jerusalem—with us when we are traveling the dusty road home—with us when the sun is shining brightly—with us all the time—then we may rest assured that He will be with us when the "darkness" comes.

Reader, if you are only supposing that He is with you and that you are not really sure that He is in your heart, go down on your knees right here before you read another line and invite Him to come in and take complete control. Get yourself out of the way—that's your trouble—He will not come and rule and reign in a divided heart, give it all up to Him and get off the throne yourself and let Jesus, blessed Jesus come in.

## THE BAPTIST RECORD.

May 2, 1907.

## The Presence of Jesus.

"Oh the peace, the comfort, the happiness, the joy that comes from the consciousness of the "indwelling presence of Jesus." Let's all have it—it's ours to have, blessed be His Holy Name.

Yours in Christ Jesus,

A. A. Walker.

Bogue Chitto, Miss., April 14, 1907.

## A Letter.

The following personal letter is by permission of Evangelist Geo. C. Cates, given to our readers, that they may understand what are his subject-matter and methods, in his evangelistic work:

Dr. T. J. Bailey, editor Baptist Record.

My dear brother—With a high regard for your experience as a soul winner and for your exalted position as editor of one of our religious weeklies—and being very anxious that my work for the Lord shall be solid and enduring I write to lay before you something of my plans and to ask if you can make any suggestions which you feel would be helpful and enable me to win a larger number of precious souls to the Lord.

First, as to the matter of my preaching. In every night service my theme is "the Blood of the Lamb." If I preach on Heaven it is to emphasize the fact that only the blood-washed will be there. When I preach on Hell it is to emphasize the truth that the penalty for rejecting Christ and the cleansing through His precious blood is to suffer eternally in Hell. In other words, the place to be saved from and the place to be saved to, and that with which we are to be saved, namely the precious blood of Christ, this making up the principal matter of my evening discourse. At every day service my theme is "Faith in God" and endeavor to lead the people to believe in God, thus giving to Him the greatest honor possible from the creature to the Creator and making possible the honor which God gives to them who honor Him.

As to my methods, these are exceedingly simple. I have no sort of modern evangelistic trap plans for catching the people. I preach "repentance toward God, faith toward the Lord Jesus Christ" as the only means of deliverance for the sinner. No card signing or holding up hands or standing up or going forward giving the preachers their hands is allowed to count for conversion. Every convert is required to bow down and confess his sins to God with repentance and pray for pardon through the cleansing blood of Christ; then when assurance of forgiveness through Christ comes to his heart he is compelled to stand up before the whole congregation, lift his hands to Heaven and say with his own tongue "I surrender all to Jesus for salvation and for service" promising publicly to take the Bible, find the tracks of the Saviour, unite with the church, obey Christ in baptism as well as in every commandment and live for the Saviour who died for him. I require that each convert shall be counted as genuinely converted by one of the pastors before he stands my test, therefore making it necessary for one to deceive the pastor and myself if he passes our tests without being saved. Now this is the sum and substance of what I require of converts. If you think of any suggestion which you feel could reasonably be required of a person before they are accounted saved or a suggestion as to the matter of my preaching I would appreciate it very much indeed for it is my heart's cry day and night that no man shall go down to the

"blackness of darkness forever" having thought he was saved in our meeting and being deceived. In other words I pray God to make it absolutely impossible for any person to be accounted saved until the washing of regeneration and the renewing of the Holy Ghost has made them new creatures in Christ.

Hoping to hear from you and thanking you for any suggestions that you may have to make, I am, yours for the salvation of the lost world.

Prayerfully yours,

George C. Cates.

Columbus, Miss., March 20, 1907.

## For the Nut Cracking Corner.

Here is a question of deep import. I am asked, "Does suicide or self-murder destroy the soul?"

So far as I can find there are but four instances of suicide recorded in the Bible and the Scripture facts show fully that three of the four were wicked men, and the other was the armourbearer of a wicked man.

The four were Saul and his armourbearer, Achish, and old Judas. See I. Chr. 10:4, 5; II. Sam. 17:23; and Mt. 27:3-5.

There is but one Scripture that might be applied to the question, so far as I can find. That is the passage which says, "If any man defile the temple of God, him shall God destroy," I. Cor. 3:17. The word translated "defile" in this text means destroy, therefore the correct reading would be "if any man destroy the temple of God, him shall God destroy." A man may defile the body, which is here meant by "temple of God," and get forgiveness, but if any man destroys this temple him shall God destroy.

Whether this will apply to a suicide or not I can't say. It does not seem that God had in mind any thought that a good man would ever take his life. The Scriptures give instances of good men who in their despondency wanted to die—see Job 3:11-23; 6:11; 7:15-16; 10:1, 2; Ec. 2:17; 4:3; Num. 11:15; 14:2; Job 14:13, etc.—but they waited God's time for them to go. The fact that the four cases recorded were wicked men shows clearly that it is, as a rule, the desperately wicked that take their own life; or else the insane. If one is a Christian and becomes insane of course his responsibility ceases. The mind controls.

If one was not a Christian when he lost his reason, insanity became the end of his opportunity to be saved and death to him only hastened the soul to its sad doom.

I cannot believe that any one except a desperately wicked person will take his own life if duly sane. But desperately wicked people may do so to escape facing their deeds before men.

It is claimed by the best informed that suicide increases among men in the same proportion that the belief in an awful, eternal hell decreases. If this is a fact we are forced to conclude that the great majority of suicides are God-defying sinners; but many of them, we must believe, are good men who lost their reason and were not accountable for their act.

If you will permit a little enlargement on this subject I will say this: If it is a fact that suicide increases with the decrease in belief in an awful eternity in hell, and if it is a fact, as the Scriptures teach, that hell is awful and eternal; then the preachers who fail to preach the fact and awfulness of that torment rest under a responsibility no pen can describe. God help the preachers to preach the whole truth.

May 2, 1907.

## MISSISSIPPI FOR THE KINGDOM OF CHRIST.

"Mississippi for Mississippians" has been proposed as a battle cry, and a lot of our lusty lads seem proud of themselves for shouting it. I'm proud of the fellows who are singing the new song, the brother soloist and his amen chorus; yes, I am proud of these earnest, worthy brethren—but not of

their departure.

I was born in the geographical center of dear old Mississippi, and never saw sail outside the State till after I was more than a quarter century a Mississippian. My happiest service of the Lord was in the Mississippi pastorate I recently closed, and I hope to find a hustling bailiwick there again before many moons. But if our churches find a tickling in their hearts for somebody from beyond our borders, let the spirit lead; and let Mississippians say, "so mote it be." And if the spirit leads a Mississippi preacher to Texas, Ohio or China, let the brethren prayerfully bid them God-speed.

The Lord of the harvest did not say, "Judea for Judeans;" He did not say, "Samaria for Samaritans;" or "Macedonia for Macedonians." Let not Mississippi say, "Mississippi for Mississippians." Aside from another reason that might be mentioned, it sounds too much like "Jerusalem or the Jews," or "Ephesus for the Ephesians." The good Lord save us from ring-bannishness and from narrow views of coming kingdom.

Let all good Baptists of the dear old State together say, "Mississippi for Christ; Mississippians for the Kingdom of Christ.

Fraternally,  
Wm. F. Roberts.

New York Hall, Louisville, Ky.

## "The Rebuker."

Bro. Wesson in his reply to what I said in the rebuker has gone back on his first proposition. He says, "A brother seems to have become disturbed because I stated under the above heading that the preacher who uses the mixed congregation to rebuke the weak and erring church members who have not been condemned by the church is not worthy the place."

Now, I beg to differ with the brother, for I did not say he made that statement, I only wish he had.

He said: "the preacher who uses the mixed congregation to rebuke the faults of the weak and erring church members," etc. Now he says, "Do this way: rebuke sin, as such, as God impresses your heart to do, but don't make thrusting insinuating expressions like, some members of this church do so and so, condemn the sin but don't insinuate."

Really it is a little hard for a preacher who wants to know the best way to fully understand. He first says the preacher must not rebuke the faults, etc. Now he says "condemn the sin but don't insinuate."

Take his illustration of the deacon's family, who were lost to the Baptists because his daughter was excluded for dancing. I ask which is best to lose a deacon's family, or for the church to endorse dancing and cover sin. If his idea of the pastor having to resign in order to publicly condemn sin, was carried into effect, it is my candid judgment that there would be few pastors left, as all preachers ought to stand against sin, it makes no difference who does the sinning.

I heartily agree with him when he says "don't insinuate." Under God I believe it

## THE BAPTIST RECORD.

our duty to boldly condemn the wrong. I would be very grateful to him, if he will give chapter and verse for pastor and deacons to consider matters of discipline that belongs to the church and the church alone.

I believe in lifting up; but, to do that, we must boldly uphold the right and openly condemn the wrong.

I don't believe any man is justifiable in compromising with sin simply because some of his members are guilty of that sin.

W. J. Epting.

Charleston.

I send good news from Charleston. Last night we closed our meeting of eleven days, Brother J. Preston Harrington, of Calvary church, Vicksburg, doing the preaching, except three sermons by the pastor. Results: twenty-three accessions to the church, with one more to join; \$24 for foreign missions; \$80 for home missions; \$1,100 for pastor and a \$300 lot to build on; over \$600 dollars raised for pastor's salary and church goes from one-fourth to whole time; money raised for sending pastor to Southern Baptist Convention. Brother Charles G. Cossar gave the lot. Bro. Harrington is a good man in a meeting is "par excellent" in stirring up a church to do its financial duty. He honors the pastor, and if possible leaves pastor and people more in love with each other, than when he came. He captured us and we captured him. A hearty "God bless you" follows him, as he leaves to go to another meeting.—Amen.

H. W. Rockett, Pastor.

Gallman, Miss.

## Trucking Hurtful to Spiritual Nature.

Several times have I been moved upon, by articles in The Record, to write of my new field of work. But there are reasons why I have not done so. Some of these reasons I will relate. I find myself in line of apostolic succession with J. F. Tull, R. A. Corhan, J. L. Low, W. F. Yarborough, R. A. Venable, and a host of others of antediluvian fame, and I have been trying to preach sermons as long as all of these put together.

I would like to speak in a commendable way of my immediate predecessor's work, Bro. J. F. Tull. I have followed other good men in the State, at other places, but nowhere have the words of appreciation and love been so unanimous as here—not one adverse criticism up to date. So I have nothing to overcome on that line, but a great deal to come up to.

The difficulties on my present field are indicated by above topic. The brethren already know this is the centre of the truck raising district longitudinally. Now turn to your dictionaries and you will find this definition of gamble—"to play for money," but they work "for money." I have been here over three months studying the people—and have just gotten hold of the true situation. I feel that it would be interesting to others to know how I reached this conclusion. You know it is said that "It is an ill wind that blows no one any good." Yesterday, the day after a destructive hail storm, found the people in a panic—just as if they were dealing in cotton futures and cotton had taken a tumble, or, as if they were interested in gambling in any other way on a large scale and chances had gone against them. Now I connected that fact with the conditions of mind three weeks ago, when we had the Easter cold weather, which promised

The First Baptist church of Greenwood are a mighty people who are more and more awakening to a consciousness of their strength. We invite the brotherhood to listen for some great good news from Greenwood in the right near future.

I cannot say too much for Bro. Solomon. The State Board was certainly guided of the Lord in putting Solomon in this work. He is eminently fitted for the place. He is true to the Word, earnest in his efforts to reach the lost, and as bold as an Elijah in denouncing sin. According to my idea Solomon is a success as an evangelist.

My health is good, my work is glorious, and I am happy!

Much love to all the brotherhood,  
Seius E. Tull.

Greenwood, Miss., April 22, 1907.

Clarksdale.

Baptist Record—Please allow me a word personal. Since I have left Amory I feel that I can now speak freely of my co-laborer there, Eld. Jeff A. Rogers, without having my motives impugned. Our association

frost for this section, and I remember that the people largely quit work and congregated around the stores waiting to hear the latest reports from the cold wave. How like dealing in stocks and futures was this! Again I recall, that I have been told by the good sisters of the church—wives and mothers of these good brethren—that the church was not formerly so barren of spirituality before the members went into the truck business. The fact is, trucking is very risky, quite profitable when it hits, and requires all of a man's strength, time and mind while he is at it. He lives so com anything other than what he is doing, namely—trucking. We are told by those who deal in futures that it unfitts them for any other occupation. I believe this accounts for the sad fact in our churches today, namely—that the members have not developed spiritually in proportion to what they have on other lines, such as giving to missions and acquiring worldly possessions.

Not that they have actually been gambling, but following pursuits which bring quick returns, and the risks and profits are so great it unfitts them for the work of the Lord.

O that they were so absorbed in the Lord's work till they would not have time to get panic stricken over weather conditions! Failures in crops would then be the Lord's failure.

Remember, I have not written of the commendable features of my present work.

Yours in the work,  
R. L. Bunyard.

together was the most pleasant and agreeable from the very first. It is usually thought to be difficult to succeed a brother who remains on the field, especially when absolute strangers. I did not find this to be the case at Amory. We may not always have agreed but we were willing to settle any disagreements by the word of God. When Bro. Rogers differed with you he did not become offended at you but sought to reason with you from the Scripture. He had no sort of patience with false teaching but a great deal of patience with the false teacher. He never abused a man who taught differently from him although he dealt severely with his position. He has I think been greatly misunderstood and therefore misrepresented if not persecuted. He has a warm heart and a tender nature which one understands him. Nothing appeals to him like the gospel. He loves it no matter who preaches it. On the other hand he has no patience with a lot of the gush and sentiment that is sometimes palmed off on the people as gospel. His criticisms are directed as much against false teaching among Baptists as among others. This is probably one reason why he is not so popular among some people.

Bro. Rogers has been a great help to me. What he said by way of criticism to my book he said to my face. He did all he could to establish my work as pastor and nothing to tear down. He was indeed to me a fellow-helper to the truth. May I say of him that he is one of the finest expository preachers I have ever heard. Essentially a man of one book, some men would call him narrow. But I would rather risk his simple interpretation of a given passage than his critic.

While he does not pretend to scholarship he would make a fine teacher in any Seminary on New Testament interpretation. It shows what can be done if a man will stick to the book.

I trust Bro. Rogers will have many years to give to his Master and that his auditors will be many and his influence wide. I thank the Lord for his fellowship for 3 years.

Yours for the Master,  
W. Alex Jordan.

The following telegram is self-explanatory:

"Richmond, Va., May 1, 1907.  
The Baptist Record,  
Jackson, Miss.

"Victory, Mississippi twenty-five thousand seven hundred.

"R. J. Willingham."

Let God have all the praise. We have no news from office of Home Board.

Our evangelists are hard at work, and our God is steadily blessing their labors. Many souls have been saved where they have labored and the churches have been greatly strengthened. Bro. Solomon is in a meeting at Natchez this week, while Bro. Bamber is at Sumrall. Each one of the brethren has a godly singer with him.

All hearts will be grieved to learn of the death of our beloved young physician, Dr. J. M. Oxner. He died on the 11th ult., at Pingtu, China, of uraemia. He was a native Mississippian, but was, before he went to China, a successful practitioner at Memphis, Texas. In our issue of the 18th ult., appeared his last article. He was a noble character. He was great help to the missionaries on the field—was a missionary.

#### Shubuta.

At a meeting of the Executive Committee it was decided to have a Fifth Sunday meeting at Knight's Valley in June, a country church 8 miles west of DeSoto. Bro. J. M. Phillips, one of the most consecrated men I ever knew (have known him forty-five years), serves three churches near each other located in a triangular position and they will all unite in the meeting. Brethren

arrange your meetings and engagements so you can attend. These meetings will be helpful to Sunday School superintendents, teachers, pupils and church members if you will attend. We want you Bro. Editor, Bro. Carter of the Orphanage, Bro. Rowe of the Convention Board, Bro. Lowrey of Mississippi College, Bro. Leavell of S. S. Board, and any other visiting brethren that can come to be with us on that occasion. Bro. Phillips thinks there will be a thousand people there on Sunday. There will be "dinner on the table and the table on the ground" Saturday and Sunday. Program will be announced in time.

W. H. Patton.

Shubuta, Miss., April 27, 1907.

#### Our Mission.

He who had all authority and power given unto Him said to His disciples before leaving them "As the Father hath sent me, even so send I you into the world." And on what mission? To witness for Christ, to preach the gospel, to win souls. "Ye shall be witnesses unto me," "go ye," "preach the gospel," "make disciples of all the nations."

What is to be the instrument of power? "The Gospel of Christ, which is the power of God unto salvation to every one that believeth."

What is the Gospel? The Gospel is first of all that Christ died for our sins according to the Scripture; and that He was buried; and that he hath been raised on the third day according to the Scriptures. (I Cor. 15:1-4.)

Now it is a glorious gospel that Christ was delivered up for our trespasses and was raised for our justification. But the gospel is not only for us who have already believed: "For Christ tasted death for every man." "He is the propitiation for our sins, and not for ours only, but also for the whole world." Christ died for us, "gave himself for us," (Tit. 2:14), but He "gave himself a ransom for all." I. Tim. 2:6. "God so loved the world that He gave His only begotten son that whosoever believeth on him should not perish but have eternal life." (Jno. 3:16.) And we are not to preach a dead Christ, but the "Living One who was dead, and behold he is alive forever more." (Rev. 1:18.) He has the power of an endless life, and is able to save unto the uttermost them that draw near unto God through him, seeing He ever liveth to make intercession for them." (Heb. 7:25.) Let us preach the whole gospel, the glorious gospel. Let us bear the glad tidings to earth's bounds and press home to the heart of the last man. "If thou shalt confess with thy mouth that Jesus is Lord, and believe in thine heart that God raised Him from the dead, thou shalt be saved." (Rom. 10:9.)

T. R. P.

#### Meridian Pastor's Conference.

By W. A. R.

Highland—Pastor Roper preached at both hours. Subjects: "Prayer," Mt. 6:9. "Overcoming," Rev. 2:17. Just finished improving the house of worship.

Center Ridge—Pastor Newton preached on "Denying Ourselves," Mk. 8:34.

15th Ave.—Pastor Hailey preached. Subjects: "The great Purpose in Life," I. Cor. 9:22. "Christ's Reply to the Aristocracy

of the Pharisees," based on the parables spoken to them. One received for baptism, one by letter.

First Church—The new pastor, T. J. Shipman, took charge and preached at the morning hour, subject: "The Mission of Christ," Jno. 10:10. At the evening hour an informal reception was given the new pastor.

Toombs—Pastor Cook preached on "Jacob the Supplanter," Gen. 28:10-22. At night on, "The Blind Man."

South Side—Pastor Moore preached at both hours. Subjects: "Happiness Experienced," Ps. 31. "Jesus the Way," Jno. 14:6.

Enterprise—Pastor Hackett preached on "The Omnipotent Name," Mt. 1:21.

Bro. Newton read a paper on "Should divorced people remarry except when divorced on scriptural grounds."

#### News in the Circle.

Martin Ball.

Rev. J. W. Thompson has been called to the Grand Avenue church, Louisville, Ky., and will take charge June 1.

Rev. E. F. Musick, of Kentucky, has been called to Pennington Gap, Va., and will enter upon the work at once.

Rev. M. F. Bagby goes from West Union, Ohio, to New Vienna, same State. A splendid field secures a good workman.

A fine meeting has just closed at Edmond, Okla. 101 additions. Rev. Leslie L. Sanders did the preaching.

Rev. W. L. Head moves from Hill City, Ga., to Dayton, Tenn. He goes to a splendid field.

Rev. J. S. Umberger has been called to Galena, Kansas. He has accepted and enters the work at once.

Rev. J. C. Fondren resigns as missionary of the Nacogdoches County Association and becomes pastor at Deweyville, Texas.

Pres. E. Y. Mullins of the Seminary, Louisville, will preach the baccalaureate sermon at the Missouri University commencement.

April 13th at Reed, Okla., Bro. P. M. Smith was ordained to the full work of the Gospel ministry. So the laborers are increasing.

Rev. J. B. Pruitt becomes pastor at Tallahassee, Fla. He is from Pocomoke City, Ind. May the present union prove a great blessing.

Rev. J. M. Franklin, of the Seminary, Louisville, has been called to West Lynchburg, Va. He accepts and will begin work June 1.

The Word and Way Publishing Co., Kansas City, Mo., has increased its capital stock from \$15,000 to \$50,000. It has inaugurated a general publishing and book business.

Rev. Geo. V. Tilley has entered the pastorate at Cochran, Ga. Bro. Tilley was pastor at Helena, Ark., but the health of his family forced him to move.

at Elizabethtown, and Bro. Jones will find this a charming field.

Rev. W. S. Browning, who has built 15 Methodist churches in the Indian Territory, has come to the light and joined the Baptist church at Weleetka, Okla. Pastor W. P. Toney baptized him. He is now building a Baptist meeting house at Okenah, Okla.

Rev. Jno. Roach Stratton, of Chicago, goes to the 7th church Baltimore, Md. The new building is made of "pure white marble in true Gothic style." The spire may be seen over a large part of the city. Can the Christian lives and influence of the membership be felt so far?

Dr. Luther Little, of the First church, Galveston, Texas, recently assisted Pastor W. K. Penrod of Cleburne, Texas, in a great revival. There were 73 members added to the church. The hearts of Mississippians turn with pride to the great achievements in the Master's kingdom of her sons.

Rev. C. F. Aked, who comes from Liverpool, to accept the First Avenue Baptist church, N. Y., thinks that it is wrong for the papers to speak of the church as Rockefeller's church. He says, "the poor stranger will be welcomed just as heartily as the richest man or woman in the congregation." That is good if it lasts.

The Broadway church, Louisville, Ky., last Sunday took a mission collection amounting to \$2,000—licensed Geo. G. Riggan to preach. He is the son of the distinguished Prof. Geo. W. Riggan, who died 17 years ago. Within two weeks, without any special effort, there have been 30 accessions to the church.

Pastor Wm. Lunsford, of the First church, Asheville, N. C., has an excellent article in the Biblical Recorder, of this week, telling how the great January meeting in his church was brought about. He shows that it is the result of planning, praying and working.

#### Natchez.

Dear Record—I have just sent a check to Dr. Rowe for Home and Foreign Missions. Our noble women had sent money to both the boards previous.

This makes \$188.00 for the two boards or more than 50 per cent raise of anything this church has ever done.

We praise God who gives ability. To fully appreciate this collection one must understand the ability of this church. I say to you it is a noble collection.

Rejoice with me in the blessings of God who enables this church to do this work.

We are now in a meeting, with Bro. Solomon to assist. Will you not pray for us? Every one who reads this, please send a petition to the throne of grace.

Jno. O. Held.

It is pretty clear to one who thinks that the findings in the Thaw case just tried in New York were the results of a purely psychological character. The five who found for acquittal were moved by a sympathetic mentality with public opinion, while the seven steady fellows who said guilty were guided strictly by the law and the testimony. We know those seven solid citizens however much they may be censured and condemned by the sentimental and sympathetic, the best interests of our people and country are safe in all such hands.



## An Eczema Hand

should not be covered by a glove. A fresh antiseptic bandage every day after applying Heiskell's Ointment is all that is needed to cure the trouble, no matter how old or stubborn it may be.

## Heiskell's Ointment

goes right to the spot. It cools the skin, stops the burning and itching. And cures. There is no case too obstinate. All skin diseases yield to its magical influence. Used successfully for half a century.

In all cases it is best to bathe the skin with Heiskell's Medicinal Soap before applying the Ointment. To make the blood pure and clean up the liver take Heiskell's Blood and Liver Pills.

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I will send free, with full instructions, some of this simple preparation for the cure Fallucorrhœa, Ulceration, Displacements, Pining of the Womb, Scanty or Painful desods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up to the Spine, Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters, I will explain a Successful home Treatment. If you decide to continue, it only costs about 12 cents a week to guarantee cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell all your friends of it. Address Mrs. M. Summers, Box 232, Notre Dame, Ind.

## WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)

WOMAN'S CENTRAL COMMITTEE  
Mrs. J. A. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

### So I Send You.

The night lies dark upon the earth, and we have light; so many have to grope their way, and we have sight: One path is theirs and ours—of pain and care, But we are borne along, and they their burdens bear. Foot-sore, heart-weary, faint they on their way; Mute in their sorrow, while we kneel and pray; Glad are they of a place in which to rest, While we lay pillowed on the Father's breast.

Father, why is it that these children roam, And I with thee, so glad, at rest, at home?

Is it enough to keep the door ajar,

In hope that some may see the gleam afar

And guess that that is home; and urge their way

To reach it, haply, somehow and some day?

May I not go and lend them my light?

May not mine eyes be unto them for sight?

May not the brother-love thy love portray?

And news of home make home less far away?

Yea, Christ hath said that as from Thee He came

To seek and bless, so Hath He, in His name,

Sent us to these; and Father, we would go,

Glad in thy love that thou hast willed it so

That we should be partakers in the joy

Which even on earth knows naught of earth's alloy—

The joy which grows as others' griefs grow less,

And could not live but for its power to bless.

—R. Wright Hays.

### Topic of Mission Study for May.

### Our Schools Among the Heights.

The wave of educational enthusiasm that has swept over our school at Williamsburg. He brought his family and belongings in a one-horse wagon. When he could pay anything, he did so, but when his oldest children, who were girls, had completed the course, he was considerably in debt to the school.

These girls had made such a favorable impression upon the trustees, that they decided to give

up out of sleep, and shaking themselves to take part in the world's great enterprises. It is estimated that there are two millions of people dwelling in these mountain regions, stalwart of body, strong in mind, and in large part, believers in Baptist doctrines. Their homes cover a territory as large as any three States in our convention, except Texas, rich in grain, in timber, and in minerals. Richer still are these heights in young men and women, who long for education. During the meeting of the Southern Baptist Convention at Hot Springs, in 1900, the brethren determined to help the mountaineers educate their children in Christian schools. The Home Board was charged with the work. Rev. A. E. Brown, assistant secretary of the State Board of North Carolina, was already deeply interested in one mountain school in the western part of the State, Mars Hill, which had an enrollment of 150 pupils and was using two buildings. The Home Board, appreciative of Mr. Brown's fitness for the work, appointed him in 1904 superintendent of the mountain schools in the three States, North Carolina, Tennessee and Georgia. Then, there were five schools in all that region, being assisted by the several State Boards or the Home Mission Board. Now, twenty-five boarding schools of respectable grade, are under his supervision, with a total enrollment of 3,919 pupils.

These schools, while assisted by the Boards, are largely sustained through the self-denying contributions of the people themselves. The pupils, as a rule, are earnest, enthusiastic, and ready to endure hardships, if thereby they may receive an education.

Mr. Brown gives us some instances which show the spirit of the people.

He says: "A young man with a wife and child came to our school at Sylva, N. C., and said: 'I am called to preach and want an education.' He could scarcely read. He had nothing, but was willing to work. He chopped wood, and did any other work he could find, evenings and Saturdays. For two years he has kept this up. The change in him is wonderful.

He now goes out on Saturdays and Sundays and preaches, as best he can. He does not think of giving up school until he completes the course which will require several years yet."

A poor man back in the mountains of Kentucky, heard of our school at Williamsburg. He brought his family and belongings in a one-horse wagon. When he could pay anything, he did so, but when his oldest children, who were girls, had completed the course, he was considerably in debt to the school.

These girls had made such a favorable impression upon the trustees, that they decided to give

## Makes a Woman Look Ten Years Younger

Because it takes a great weight off her mind . . .

## Jell-O

Solves the daily Dessert problem.

By using Jell-O it is possible to serve a different dessert every day in the year.

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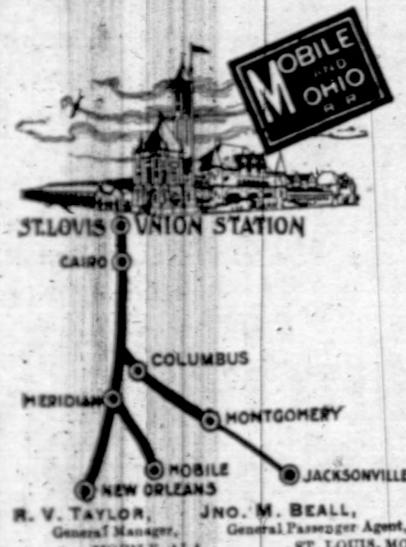
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makes a person most miserable, but  
TETTERINE cures it quickly as a winkle.  
Keep it in the house to use in any skin  
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Outlives tar ten times. Less trouble.  
Unaffected by heat, cold or dampness.  
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is the most popular and really suc-  
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#### READ THIS

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I am a Master Specialist on STOMACH  
LIVER, SKIN and BLOOD diseases. My  
new Scientific Treatment gives immedi-  
ate relief, and if persisted in, cures the  
most acute and chronic case. Write at  
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**LEARN** A High Grade Profession.  
Fitting Glasses pays \$50. to  
\$100 weekly, easily and quickly  
learned at home. Write for  
booklet. Southern Optical College.  
Dallas, Texas.

#### We Will Soon See Jesus.

"Sirs, we would see Jesus," said the Greeks that went up to the feast at Jerusalem and the soul of our Lord Jesus rejoiced, for he loves to reveal himself to those that seek him; and this he has been doing to inquiring, persistent, believing souls ever since that day. The desire to see Jesus in his beauty has been the one burning desire of his redeemed Saints through all ages. The thought that he will soon see Jesus is the happiest thought of the Christian as he journeys on towards the heavenly country. It has been said of some Christians in Apostolic times that they were too anxious to depart and be with Christ, as it unfitted them for earthly service. Paul with his characteristic moderation desired to depart and to be with Christ which was far better, but was willing to tarry here that he might serve his brethren.

Be of good comfort my fellow pilgrim for you will soon see Jesus. The blessed assurance that you will, were enough to make you rejoice amidst life's cares and toils and sorrows and sufferings. Our Saviour has given us a remedy for all our heart sorrows in his precious promise in John 14: "I go to prepare a place for you and if I go and prepare a place for you, I will come again and receive you unto myself—that where I am there ye may be also."

This precious promise is for all his believing people—whether rich or poor, whether white or black, from every land, of every tongue. Its a happy thought that so many of his redeemed ones, who lived in obscurity and in poverty and whose lives were worn out with toil and care and sorrow have been called to see Jesus in his heavenly home. Some who would gladly have done a good work for him if they had only known how, and what to do. While others have purposed in their hearts and have done the best they could, but counted it as nothing—have gone up to see Jesus and are supremely happy now.

A little daughter whose home was in a tenement house and whose mother was done at last with the work and worry that killed her, was left at fourteen years of age with four younger ones to mother and to nurse. Faithful to her trust she scrubbed and washed and cooked and mended until the slender shoulders bent and the thin face grew white, and almost before any one noticed her much, the little broken life lay waiting for release. "I have not been able to do anything," she whispered to her girl friend who lived around the corner. "I could not go to school because of the work, or to Sunday school because it took all father could spare to keep the others in clothing. When the min-

ister came to see me he said I would soon see Jesus, but I am afraid I have not done anything good and I don't know anything to say to him." "And you need not try to say anything to him," said the other, "not a single word"—kissing the little pitiful face, "when you see Jesus look at you just show him your hands." What a hearty welcome she received from Jesus, and it would be just like him to have seated her beside the Apostle Paul.

How joyful must the home coming of his people be to Jesus himself, for he prayed that they might be with him, and he will not be satisfied until every one of his redeemed ones are gathered in his joyful presence. How glad must our loved ones be, and the happy angels be, over our home coming. "A little girl clapped her hands when she heard that the great and good Phillips Brooks was dead, and said: "How glad the angels must have been when they saw him coming."

Beloved Christian—I want to see Jesus and spend eternity with him. Don't you: "Jesus the very thought of thee With sweetness fills my breast But sweeter still far thy face to see And in thy presence rest."

O. D. Bowen.  
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Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers,  
Eczema and all Skin and Female Diseases. Write  
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#### DON'T SWALLOW IT.

Don't be forced to swallow those mucus discharges which drop into your throat, caused by catarrhal affection.

Porter's Ca-Tarrh-O is guaranteed to cure catarrh when applied regularly according to directions. Try it.

Don't be beguiled into thinking you can be cured of catarrh by merely smelling a medicine. Get a box of Porter's Ca-Tarrh-O, price 50 cents at all druggists. Send stamp if not kept by your dealer.

Porter's Ca-Tarrh-O contains neither opiates nor narcotics. It is simply antiseptic and curative. Sold on a guaranteed

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**THIS SOLID GOLDING**  
for making seven lbs. boxes. "New  
Tablets" 30 days allowed  
to dissolve. Returns money if  
not satisfied. Address—Mississippi College,  
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The most valuable and complete legal reference book ever issued. According to the New Code. Endorsed by the best legal authorities. One reference will save you its price. Price \$5.00 at the Publishing House. CASH WITH ORDER.

any Baptist can readily endorse His lectures (which are given on Sunday evenings) I did not hear but 'twas said to be very fine by the large congregation who attended both.

Brethren if you need his services do not hesitate to engage him, he will do good wherever he goes.

W. H. Boone.

#### Baptists in S. S. History.

An address delivered at the Sem-

inary at Louisville Feb. 19, 1907, by Rev. B. W. Spillman, given in outline sketch by H. C. Joyner.

The modern Sunday school era was ushered in by Robert Raikes, of Gloucester, England, in the year 1780. But his movement was purely local and soon died. William Fox, deacon of the Baptist church at Bourton-on-the-Water, organized the first Sunday school society in the world and made possible the spread of the movement.

It was William Gurney, another Baptist, who organized the London Sunday School Union which stood for gratuitous teaching as opposed to William Fox and his Society which paid teachers for their work.

Joseph Hughes, pastor of the Baptist church at Battersea, organized the Religious Tract Society of London and the British and Foreign Bible Society—both the direct result of an effort to supply good reading matter and the Bible to the people as a result of the great religious awakening brought on by the Sunday school movement and the preaching of the Wesleys and Whitfield.

William Henry Watson was the man who first laid stress on the "senior class" work. He was a Baptist and was for forty-five years the secretary of the London Sunday School Union.

In America Baptists were early in the field. They commended the work of the American Sunday School Union organized in 1824. Miss Harriet Bishop, a young Baptist woman, went into the Northwest and located the first Sunday school in that territory in what is now the city of St. Paul. John Mason Peck organized the first Sunday school in St. Louis.

B. F. Jacobs was America's greatest Sunday school leader. He it was who made possible the uniform lessons for the Sunday schools of the world as they are now used by more than twenty-five millions of people every Sunday in all parts of the civilized world.

He was the great Sunday school organizer, and from 1881 was the chairman of the Executive Committee of the International Sunday School Association of America. He died in 1902 and was succeeded by another Baptist, Mr. W. N. Hartshorn, of Boston,

prominent alike in the business and religious world.

Mr. Henry J. Howland, a Baptist of Boston, organized the first distinctive primary department in the world, so far as is known in history.

Mrs. Juliet D. Dudley started the Cradle Roll in Elizabeth, N. J. Prof. B. H. DeMent, of the Southern Baptist Theological Seminary, occupies the first full professorship of Sunday School Pedagogy in any theological seminary in the world.

The merchant who always tries to sell you something "just as good," when you ask for a standard article, doesn't sell MACBETH lamp-chimneys.

My Index is useful to everyone who owns a lamp—and it's free.

Address, MACBETH, Pittsburgh.

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\$25 to \$30**

on this Handsome Steel Range. No better rangemade. Perfect in construction. Fitted with the best oven thermometer. Large, roomy oven. A wonderful baker. Large reservoir—always plenty of hot water. Large fire box. Requires but little fuel. Burns hard coal, soft coal or wood equally well.

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Offers advantages equal to those of any educational institute in the South. Elegant buildings, modern gymnasium, laboratories and full college equipment. Exceptional advantages in Music and Art. Ideal climate. Health record unsurpassed. For Catalogue & F. H. GAINES, D.D., PRES.

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New Buildings to Cost

**\$100,000** With an increase of **\$20,000**

In the Endowment are now a practical certainty. We expect :: :

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Beautiful, incorporates all the elements of an ideal school for young women of the south. Personal attention to each pupil is the keynote of our great success. Every girl is developed into a useful and attractive member of the home and society. Courses in Classics and Sciences accepted by best Universities. Music and Art taught by European instructors. Every course, an inspiration. Every recitation, an advancement. Every student an advertiser. The President who is a Baptist and a native of Mississippi, respectfully offers two free scholarships to noble, ambitious young women of the State.

Address, Townes R. Leigh, A. B., President, Paris, Texas.

## MIDDLE-AGED WOMEN

Scientific Reason for the Trouble From Which Women Suffer, at a Certain Age, and How to Prevent and Cure Them.

## SYSTEM IS CHANGING

Help Is Needed, to Strengthen the Organs and Constitution for the Strain They Have to Endure.

## HOW TO AVOID STRAIN

Advice to Ladies Who Require Help at This Time.

Simply stated, the reason you feel out sorts, sick, miserable, melancholy, at middle life, is because your organs and inctions are undergoing a wonderful change, and the change is bound to affect you physically and mentally. Just at this time, too, your system is busy attending to these changes, which have to take place, that it is likely to forget the need of looking out for ordinary diseases.

As a result, many a woman, by not taking special care of her general health at this time, has allowed herself to become an invalid for life.

The best thing for you to do is to take part of the extra strain off your system, by using Wine of Cardui.

This well-known medicine for women is composed of pure vegetable ingredients, which act by strengthening the womanly organs, and, through them, the entire womanly constitution.

Cardui is a safe, non-intoxicating, scientific, female tonic, which, for over 50 years, has had remarkable success in the treatment of female disorders in young, middle-aged and old.

Mary Baguley, of 117 Peach street, Syracuse, N. Y., writes: "I was passing through the change of life and had been sick, until I heard of and took Wine of Cardui. Now I am a strong woman. My sister had always suffered with a pain in her side since a girl of 5. Now she is 35. Since she took Wine of Cardui she has not been troubled with that pain and is gaining strength daily. Cardui has been a God-send to both. We are now women since using."

Free Advice is gladly given to all ladies who write, describing their symptoms and stating age. All requests for advice are kept strictly confidential and plies sent in plain sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

**HICKS' CAPUDINE**  
(LIQUID)  
has CURED all  
aches and pains,  
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gestion for many years, and has  
given satisfaction wherever used.  
**IT WILL CURE YOU**  
Get a 10c Trial Bottle Today  
Regular Size, 25c and 50c  
ALL DRUGGISTS SELL IT

## The Home.

## Nature and Chance.

All nature is but art, unknown to thee;  
All chance, direction, which thou  
canst not see.—Pope.

## Music in the Soul.

"There's music in my soul today."  
Some angel true has breathed to me  
In undertones so gently sweet  
Truth's grandest symphony.

"There's gladness in my soul today,"  
Ah, why should my soul gladness claim?

"Dame Fortune" does not on me smile,  
And I am all unknown to fame.

An humble dreamer's life is mine,  
This life to me is bright and fair  
It knows not of world-blighted souls,  
Who love the tempter's pleasing snare.

"There's beauty in my soul today,"  
It comes to me from flowers and streams.

Old Nature with her wealth of love  
Is parent of life's ideal dreams.

"There's love within my soul today,  
Its gospel tells the creed of cheer.

It teaches souls to whisper hope  
To lives that grope in shadows drear.

These gracious gifts to hearts are given

As blessings that seem all sublime  
They lead the soul to thought realms bright.

Wh're e-hoes co. of the divine  
—Ada Christine Lightsey.

## Carefulness and Carelessness.

It is easier to avoid mistakes than to correct them after they are made. It takes less time and energy to stop and think, and decide a question or line of action wisely, than it does to rush ahead thoughtlessly and carelessly do the thing wrong, and then have to undo it and do it over properly. Worse yet if it is a thing that cannot be undone, that must stand as a monument to our lack of care and thought.

Either carefulness or carelessness can soon be made a habit. What habit is the better, the habit of making mistakes, or the habit of getting things right?

"Why, now, are you crazy? You must be anxious to die?"

"No, I ain't," protested poor Jones. "but didn't you say that your last medicine was to be taken in water?"

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Either carefulness or carelessness can soon be made a habit. What habit is the better, the habit of making mistakes, or the habit of getting things right? The answer is not hard to guess. Neither is the right habit so hard to form. Every repetition of the mental act of choosing the right thing to do and the right way to do it, helps to fix the habit and to avoid mistakes. Each triumph

leads joyfully and easily on to the next one—just as each mistake of the careless person opens the gate for the next to slip in.

Each thing well done and rightly done is an inspiration to further effort, while each mistake is a stone in the path of progress and a discourager toward endeavor to do better.

Better far, had we avoided mistakes, than wasted time and strength making and correcting them.—East and West.

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bone job concession was mostly religious—an' yo' reorganizes, yo' self, sah, dat yo' kin accumulate a fight quicker, fo' de glory to de Lawd dan on any udder sediment in all ob woe's app'nted ways—yas, sah!

There is a way out of it all—a way that not only lessens the work and keeps the kitchen cool, but that also reduces fuel expense. This convenience, comfort and economy is all effected by the New Perfection Wick Blue Flame Oil Cook-Stove, an oil stove so superior to other makes that it is fast replacing the coal and wood range, the old-fashioned oil stove, and in many cases the gas stove.

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Then the comfort of it. While the flame of the New Perfection is intensely hot, yet the heat is not thrown off into the kitchen because it is concentrated by blue-enamedel chimneys.

On washing and ironing days the comfort and convenience of the New Perfection will be greatly appreciated. It gives best results in the least time, and does away with all coal and wood carrying and the many other disagreeable jobs that have to be done with other stoves. The New Perfection is made in three sizes, with one, two, and three burners, and is warranted to give full satisfaction.

Another home comfort is the Rayo Lamp, which produces a light of unusual brightness, yet soft and mellow—a light that will not hurt the eyes. The Rayo Lamp can be used in any room, whether it be library, dining-room, parlor or bedroom. It is highly ornamental, being made of brass throughout and beautifully nickelated. Every lamp is warranted and makes a valuable and handsome addition to any home.

The New Perfection Wick Blue Flame Oil Cook-Stove and the Rayo Lamp are two real essentials to home comfort. Their easy operation, absolute safety and handsome appearances commend them wherever stoves and lamps are used.

How to Keep the Kitchen Cool and Comfortable in Mid-Summer. Many a housewife is wondering how she will pass through the

coming summer months with the stove she well knows will make the kitchen unbearably hot—to say nothing of the dirt, dust and ashes that will add to the discomfort.

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I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL." (Signed)

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## Chronicles.

L. A. D.

Our studies have been in the Old Testament this year, beginning with the creation. It is well for the Apostle Paul says, "all Scripture is inspired of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." But he also says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth." II Tim. 2:15 and 3:16.

There has been a great deal of "reading the Bible," but like reading the newspapers, and even that with prejudiced minds, or in the light of uninspired commentaries. Every disciple should be a student, for "every man shall give account of himself unto God."

Note: "In the beginning God created the heavens and the earth"; there can be nothing beyond: "He was supreme and had all power, and all knowledge."

Creation was perfect: God's laws were excellent, and He made no mistakes. His own testimony is, that everything was "very good" even man. At the end of his six days' work, he rested, and "blessed the seventh day and hallowed it." It became "the Sabbath" and a necessity for mankind. The law to observe the day of rest is a natural law: its violation brings the penalty, like other natural laws, though sometimes delayed, or charged to something else. Investigation may reveal the sin.

During their bondage in Egypt, the Israelites were compelled to neglect the Sabbath; so after their deliverance and becoming a nation, Moses was commanded to give them a national, written law

—called by us: "The Ten Commandments." The fourth reads: "Remember the Sabbath day, to keep it holy"—it had been forgotten, it seems, or disregarded from prohibition of their captors. Its enforcement was the beginning, so to speak, of Temple Service the Mosaic covenant.

Ceremonial law was abolished by the new covenant; Christ having fulfilled and satisfied it by his death and resurrection. He put us under a new law—the law of "grace," as "all power was given unto him in heaven and on earth." Under this new law came aggressive services: "Go ye, therefore, and teach all nations"—not confined to a single nationality. No natural law was abolished; so the day of rest is to be observed—not to be used for business, folly or pleasure.

Under the Christian dispensation it is to be regarded as God's day, and its hours belong to Him. No government has a right to confiscate it; no corporation, no individual. It is robbing God to steal it, and the sin will meet its punishment. Who knows but that the wickedness of Sodom and Gomorrah began in such supposed slight encroachments. Indeed may not the gradual wandering from God have brought on the gross wickedness which resulted in the flood? Safety is in strict observance of all laws; and this truth applies to nations, States and corporations.

The leaven of Cates' meeting continues to work around Columbus, Miss.

Evangelist A. S. Colyar, one of Mr. Cates' most efficient helpers in Memphis, Union City, and Columbus, has been helping the writer for the past three weeks in meetings at Salem and Sessums in Oktibbeha county, and Mayhew and Artesia in Lowndes

county. Mr. Colyar as an evangelist and preacher, is far above the average, and is an earnest conscientious Christian worker; and is fortunate in having as co-laborer in the Master's vineyard his most estimable good wife who is also an active worker, and a sweet spirited Christian lady.

If we are to judge by the fruits of Bro. Colyar's labors, the Holy Spirit is evidently with him. In these meetings, there has been

added to the churches 51, 29 actual converts, and 22 backsliders reclaimed, with others soon to follow. Any church in Mississippi or elsewhere desiring the help of an evangelist will do well to secure his services before he returns to his home in Cartersville, Ga.

Bro. Colyar's address for the present is care Rev. W. W. Whitfield, P. O. Box 66 Columbus, Miss.

W. W. Whitfield.

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